A

SERMON

Preached at St *Lawrence-Jury, London,* upon the *9th* of *September,*

BEING THE

Day of Thanksgiving

FOR THE

DELIVERANCE

OF THE

King & Kingdom

From the late Treasonable

CONSPIRACY.

By *BENJAMIN CALAMY*, D.D.
Vicar of St. *Lawrence-Jury*, and one of His Majesties Chaplains in Ordinary.

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TO THE

INHABITANTS

OF

The Pariſhes of St. *Lawrence Jury*, and St. *Mary Magd. Milkſtreet*, *London*.

Gentlemen,

THE *Kindneſs with which you at firſt received me, and have all along expreſſed towards me ſince my being placed amongſt you, hath been ſo great and obliging, that I ought not in Reaſon to deny you any thing, tho' never ſo much againſt*

my own Inclinations, that you are pleaſed to requeſt of me: Yet give me leave to ſay, that upon my own deliberate peruſal of the following Diſcourſe, I cannot find any thing in it at all anſwerable to your Earneſtneſs for its being Printed.

It was the Occaſion, the Subject, and the Temper, which, the Conſideration of the Wonderful Deliverance of our Moſt Gracious King, and theſe Kingdoms, did on that Solemn Day of Thanksgiving put you into, that made this plain Sermon pleaſing to you in the hearing of it, all which Advantages it will want in the Reading.

But however, I had rather fail in any thing, than let ſlip ſo fair an Opportunity of ſhewing my ſelf duly ſenſible of your Great Reſpects to me; For which I am, and always will be thankful; And I know no better way of being ſo to purpoſe,

purpoſe, than by endeavouring to do amongſt you all the good I poſſibly can.

Which I am aſſur'd I cannot more effectually do, than, after your immediate Duty to God, by encouraging and promoting an Hearty Obedience to the King and Church, and a ſincere Love and Friendſhip amongſt your ſelves. To effect which ſhall be the conſtant ſtudy and labour of,

Gentlemen,

Your moſt faithful

Friend and Servant,

BENJ. CALAMY.

The Dedication.

purpose than by endeavouring to do away
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Which I can offer'd I cannot more effectu-
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Duty and Labour of

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Your most Faithful

Friend and Servant,

BENJ. CALAMY.

Eccleſiaſtes X. 20.

Curſe not the King, no not in thy thought; and curſe not the rich in thy bed-chamber; for a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter.

THE original word, which is here tranſlated *Curſe*, is variouſly rendred by Interpreters; but the eaſieſt ſenſe ſeems to be this, That we are here forbid, tho' never ſo ſecretly and cloſely, ſpeaking any evil of, or deſigning any evil againſt our Soveraign, upon any pretence or occaſion whatever. *Curſe not the King, no not in thy thought*; we muſt not ſo much as wiſh any Miſchief or Harm to him; *and curſe not the rich, &c.* By the *rich Grotius* underſtands *virum ſummatem*, a Perſon in Chief Dignity and Power, whom God hath ſet in Authority over us; and ſo theſe latter words are either only a repetition of the former, to give the grea-

ter force and emphaſis to them, or elſe by the *rich* may be meant ſubordinate Magiſtrates and Miniſters of State, ſent and deputed by the *King*, who is Supreme, to whom all internal Reverence and Honour ought to be paid, as well as outward Subjection and Obedience; (to expreſs the ſenſe in words ordinarily uſed amongſt us) we muſt not Compaſs, Imagine, Deſire, or Contrive any thing that tends to the Dammage and Prejudice either of our Soveraign Lord the King, or of any that are Commiſſionated or Authoriſed by him. *Curſe them not in thy Bed-chamber*; that is, tho' we ſeek the darkeſt Retirements, the moſt private Corners, however cautious we are that there be no Witneſſes preſent, who may bear teſtimony againſt us, ſo that we think our ſelves ſecure from all poſſibility of Diſcovery, yet *a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter.* Which words ſignifie, that God by his Wonderful Providence, ſome way or other, by Means we never thought of ſhall bring about, that all theſe *evil Speeches*, and *clandeſtine Deſigns* againſt his Vicegerent ſhall be revealed, to the utter Confuſion of all thoſe that are engaged in them.

Thus theſe words do not only contain a Prohibition of any ſecret Plots and Conſpiracies againſt our Governours, but propound alſo a weighty Argument

gument to diſcourage men from any ſuch wicked Undertakings: Becauſe, let them be carried on never ſo cunningly and cloſely, yet they ſhall be as ſuddenly and ſurely diſcovered, as if the Birds of the air had liſtned to all their Whiſpers, had overheard all their Diſcourſe in their ſecret Cabals, and immediately flown away with the news, and given in Evidence againſt them.

An expreſſion like to this we may find in the Prophet *Habakkuk* 2. 11. where it is ſaid *that the ſtone ſhould cry out of the wall, and the beam out of the timber ſhould anſwer it.* What is whiſpered in a corner, what is hatched in darkneſs, yet by unlikely Means, by unthought of Accidents, which by the greateſt ſubtlety and caution could not be provided againſt, ſhall be diſcloſed and brought to light; the Divine Providence being peculiarly concerned for the Defence and Protection of Soveraign Kings and Princes, and in an eſpecial manner watching over them, as the choiceſt Object of its Care.

Now that it is thus, that God Almighty is more particularly engaged for the ſafety of Kings and Supreme Governours, ſo as wonderfully to appear for their Deliverance from the treacherous Conſpiracies of Ungodly Men, we have both good Rea-

ſon upon which to believe it, and the Experience of all Ages doth abundantly confirm it.

We have good Reaſon upon which to believe it, and that upon theſe two plain accounts.

I. Becauſe Soveraign Kings and Princes are God's Deputies and Vicegerents, ſet up by himſelf, and they derive their Power and Authority from him alone. God Almighty, the Maker of us all, is the only Abſolute Lord and Uncontrolable Soveraign of Men and Angels. Part of his own Power and Authority which he hath over his Creatures, he hath delegated and committed to Kings and Princes, who are the moſt principal Inſtruments and Miniſters of his *Providence* in the World. Hence are they called *Gods, and Children of the Moſt High, Pſal.* 82. 6. God hath inveſted them with ſome part of his own Majeſty, ſtamped his own Character upon them, and appointed them in his place to perform and adminiſter even ſome part of his own Divine Office, if I may ſo ſpeak, amongſt men: Thus conſtituting them Earthly Gods, as to their *Perſons ſacred*, and as to their *Actions accountable to none*, but that ſupereminent Divine Authority that gave them Commiſſion.

This is not any new-coined Divinity, invented in favour of *Arbitrary Power* by *Court Paraſites*, and *needy Flatterers*, who ſeek Preferment; (as the Ene-

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mies of our flouriſhing Monarchy have ſometimes repreſented it;) but it is expreſly delivered in the Holy Scriptures, was profeſſedly owned and taught by the *Primitive Chriſtians*, and hath been the conſtant Doctrine of the *Reformed Church of England:* Nay, it is agreeable to the general ſenſe of Mankind, and might be made out by rational Evidence, if we had no other Confirmation of it.

That Supreme Governours have their Power and Authority from God alone, is expreſly delivered in Scripture; and that not only of the Kings of *Iſrael*, who were evidently eſtabliſhed by God's Appointment, but in general we are told, *Prov.* 8. 15, 16. *By me Kings reign, and Princes decree juſtice. By me Princes rule, and Nobles, even all the Judges of the earth.* Thus *Cyrus* an Heathen Emperour is called God's Anointed, *Iſa.* 45. 1. *Thus ſaith the Lord to his anointed, to Cyrus*; and in the laſt Verſe of the preceeding Chapter he is called *God's Shepherd:* (Princes being often, by reaſon of the reſemblance between the Paſtoral Office and Government, called Shepherds) *I have made the earth*, ſaith God by the Prophet *Jeremiah* 27. 5, 6. *and have given it to whom it ſeemed meet unto me, and now have I given all theſe lands into the hand of Nebuchadnezzar the King of Babylon my Servant.* Thus *Daniel* declares *that the moſt high*

ruleth

ruleth in the Kingdom of men, and giveth it to whomsoever he will. And he tells *Nebuchadnezzar*, cap. 2. 37. *that it was the God of Heaven that had given him a Kingdom, power, and ſtrength, and glory.* In the New Teſtament nothing can be plainer, than the beginning of the thirteenth Chapter to the *Romans*, where St. *Paul* tells us, that *there is no power but of God: that the powers that be are ordained of God.* Whence in the next Verſe he ſtileth Magiſtracy or Government *the Ordinance of God*; and in the Fourth Verſe the *Ruler* is called *the Miniſter of God* (not of the People) *to execute his vengeance upon them that do evil.*

I ſhall not now trouble you with any Quotations out of the Primitive Fathers, who ſo often acknowledged even their Heathen Emperours to have been conſtituted by God, and to have held their Empire from him alone, and to have only him above them.

It is plain that this was always the Doctrine of our Church of *England*, as appears from the Book of *Homilies*, wherein we are taught, That *the High Powers are ſet in Authority by God, that they are God's Lieutenants, God's Preſidents, God's Officers, God's Commiſſioners, God's Judges ordained of God himſelf*; nay, it hath been directly aſſerted in our Church, That *the moſt high and ſacred Order of Kings is of Divine*

Divine Right, being the Ordinance of God himſelf, founded in the prime Law of Nature, and clearly eſtabliſhed by expreſs Texts both of the Old and New Teſtament.

Nor is it our Religion alone that teacheth us this, but the ſame was of old owned both by the Heathen Poets and Philoſophers, that Kings were from God, and to his Supreme Authority ordering, and appointing it, was to be referred the Original of all Soveraignty and Rule amongſt men.

Nor indeed can it be well conceived, or reaſonably imagined, from whence Kings and Soveraign Powers ſhould have Right to Govern and Command, but from God alone. Since he is the undoubted Lord of the whole Earth, and alone hath full power and right to Govern it, I cannot ſee but that whoever ſhall go about to confer any power of Government, or take upon himſelf any ſuch Authority over others, were it not by God's appointment and inſtitution, he would thereby put himſelf upon diſpoſing of God's right, without his leave or ordering. So that Government and Superiority of one or more over others, is all Tyranny and Uſurpation upon God's right, or elſe it muſt be granted to be Ordained by *God himſelf.* And it being ſo neceſſary for the Happineſs and Welfare of Mankind, that it is impoſſible Peace and

and Order ſhould be maintained, Juſtice adminiſtred, or that we ſhould live in tolerable ſafety, every man enjoying his own, without Government, it would ſeem an unworthy diſparagement and reflexion upon the Divine Wiſdom and Goodneſs, to have left the World without any ſuch proviſion for the quiet and ſecurity of it.

Thus whatever the Form of Government may be, which is different in ſeveral places, whether it be in a ſingle perſon, or many, or in the Body of the People, or their Repreſentatives, whatever hand the people may have in ſome places, according to the particular Cuſtoms of their Countries, in Chuſing or Deſigning the perſon or perſons, that ſhall be inveſted with this Supreme Authority, yet the Power and Authority it ſelf is derived only from God, and is neither received of the People in truſt, nor is the Soveraign Power anſwerable to them for the Adminiſtration of it. Which is ſometimes illuſtrated thus, Tho' the Wife may chuſe what perſon ſhe pleaſeth to make her Husband, yet the Husbands Authority over the Wife is not owing to her, nor doth ſhe confer it upon him, but it is of Divine Appointment.

The King (as it hath been ſaid of old) *in regard of the Nature of his Body is of the ſame Mould with every man, but in reſpect of the eminency of his Dig-*

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nity he is like unto God, who is Lord over all, whoſe Image he beareth, and by whom he holdeth that Power which he hath over Men.

Now this being ſo clear and undoubted, that Kings and Princes repreſent the Perſon of God, and bear his Image, ſince they are Earthly, Viſible, Corporeal Gods; (for ſo you find it, *Exodus* 22. 28. a place parallel to the words of my Text, *Thou ſhalt not Revile the Gods, nor Curſe the Ruler of thy People.*) Since they are the Vicegerents of the Almighty Soveraign, Authoriſed and Commiſſionated by him, his Deputies and Lieutenants here in the world, we may eaſily hence conclude, that his Providence cannot but be more particularly concerned for thoſe, whom he calleth to ſuch an High Office, whom he placeth in ſuch Dignity and Eminence. He cannot but have a more ſpecial regard unto, and a more than ordinary Care over them, becauſe of their peculiar relation to him as his Repreſentatives.

As it is here amongſt us in Humane Governments, the Supream Soveraign is highly concerned to uphold and ſupport all his inferiour Magiſtrates in their ſeveral Places and Offices, to protect them in the diſcharge of their Duty, to keep up their Honour and Reputation, and to provide that all due reſpect be paid to them: He reſents

all injuries and affronts offered to them, as done to himſelf; He looks upon all thoſe, who ſet and oppoſe themſelves againſt them, as Enemies to his Imperial Crown and Dignity, and that himſelf is ſtruck and aimed at by any Violence done to his Officers or Miniſters. So it is in the Caſe we now diſcourſe of. Supream Governours have the ſame relation to God, as ſubordinate Magiſtrates have to their Soveraign Princes; they are employed and intruſted by him, and accordingly he expects ſubjection to them as to himſelf, that we ſhould honour and ſerve them according to that High Divine Character they bear. He therefore always in a more remarkable manner ſtands by them, and watches over them, as the chiefeſt of his Servants, and neareſt to himſelf. He takes what is done againſt them, as done againſt himſelf. *Whoſoever reſiſteth the Power, reſiſteth the Ordinance of God*, ſaith *St. Paul.* To oppoſe and ſhake off their Government, to Plot and Conſpire againſt their Life, is to Rebel againſt God; and when we will not ſuffer our Lawful *Soveraign*, whom the Divine Majeſty hath appointed, to Rule over us, we do by juſt conſequence and fair interpretation endeavour what we can to dethrone God himſelf, and prove Traytors not only againſt our Natural Lord and King, but

but againſt the Heavenly Monarch himſelf, by whoſe Commiſſion he Reigns.

II. Another reaſon to perſwade us of the truth of this, that *God*'s Providence is more peculiarly engaged for the ſafety and protection of Soveraign Kings and Princes, may be taken from this Conſideration; *viz.* how much the Publick doth depend upon, and is concerned in their welfare and proſperity. Thus the People, 2 *Sam.* 18. 3. told *King David*, when they would not ſuffer him to expoſe his own Perſon to hazard in the Battel againſt *Abſalom*, *Thou art*, ſay they, *worth ten thouſand of us.* Hence was he called the *light of* Iſrael. *Thou ſhalt go no more out with us to Battel*, ſaid Abiſhai, 2 Sam. 21. 17. *that thou quench not the light of* Iſrael. Nay, that wicked King *Zedekiah*, of whom it is expreſly ſaid, 2 *Kings* 24. 19. *that he did that which was evil in the ſight of the Lord*, yet is ſtiled by the Prophet *Jeremy*, *Lam.* 4. 20. *the Breath of our Noſtrils.* The Fates of whole Kingdoms depend upon them. All that live under their Government are intereſted in them, and partake with them, and a Villanous Attempt ſucceeding againſt our Soveraign, may ſtab an whole Nation to the Heart, and fill all places with Blood and Confuſion.

Now God Almighty extendeth his Providence

to the meaneſt and minuteſt things. He cloatheth the graſs of the Field, he provideth for the Raven his food, a Sparrow doth not fall to the ground without his knowledge, by him are all the hairs of our Head numbered; and can we think that this ſame Providence is not more particularly employ'd in matters of ſuch vaſt moment, which are of ſuch Univerſal Conſequence, as the Life and Safety of *Kings* and *Princes?*

God exerciſeth a more ſpecial *Providence* over their *Sacred Perſons*, on whom under himſelf the whole Community doth depend. For the ſake of the *People*, whoſe Happineſs is ſo cloſely wrapt up in the proſperity of their *Prince*, doth *God Almighty* guard him from ſecret Treachery, defend him from open Aſſaults, and by various means deliver him from imminent Dangers. Eſpecially *good* and *gracious Kings*, who are Fathers of their Country, and Nurſing Fathers of the Church, who maintain the true Religion, encourage Vertue, protect Right and Innocence, and reſemble the Divine Majeſty, not only in *Power* and *Authority*, but alſo in his Attributes of Juſtice, Mercy and Goodneſs, they are more tenderly regarded by *God*. He hideth them under the ſhadow of his Wings, he keepeth them as the apple of his Eye, he giveth his Angels ſtricter Charge over them,

them, that no evil may approach them. Such Princes being publick Bleſſings to the Kingdoms or Nations over which they preſide; in their ſafety muſt conſiſt the greateſt part of the Common Welfare. And thus if we conſider either Governours themſelves, or the People commited to them, we ſhall ſee ſufficient reaſon to believe, that Soveraign Kings and Princes are the peculiar Care and Charge of Divine Providence.

Nor have we reaſon only to believe this, but the experience of all Ages doth moſt abundantly confirm it. For ſurely there is not any one thing, wherein God's Providence hath more remarkably appeared, and interpoſed it ſelf at all times, than in Diſcovering the ſecret Plots, and Defeating the traiterous Deſigns of wicked Men againſt the Government they lived under, which hath been often done by ſuch ways and means, as have moſt evidently demonſtrated the Finger of *God* in it, and muſt be aſcribed to him, who only doth wonderful things.

Nor have we perhaps (beſides what Divine Revelation affords us) a greater Argument to prove this World to be Governed, and all things in it directed by the vigilant Eye and powerful Hand of *Almighty God*, than the ſudden and ſeaſonable Diſcovery of ſuch Damnable Enterpriſes, contrived

trived with the utmoſt caution and ſecrecy, carried on with great ſubtlety and cunning, and juſt ripe for Execution; yet in an inſtant blaſted, in a trice broken all to pieces, either by a ſurprizing dread and fear ſeizing the Conſpirators themſelves, or an unlucky word over-heard, or an unaccountable ſuſpicion of ſome ill Deſigns; which tho' founded upon no reaſon, or a very trifling one, yet hath proved true; or *God* hath ſmote upon the Conſcience of ſome one of them, and for the eaſe of his own tortur'd mind he is forced to a Diſcovery; or a jealouſie that they are betrayed by others, hath made ſome of them give the firſt notice of it themſelves; or a Letter miſcarried, or ſome fright, miſtake, overſight, ſomething happning otherwiſe than was expected, hath brought the hidden works of darkneſs to light, by which the King and his People have been juſt ſnatch'd out of the Jaws of Ruine.

True indeed it is, that there are ſome Exceptions againſt this. Sometimes it hath hapned that ſuch Deſperate Undertakings have been proſperous, and *God's Providence* hath ſuffered even a Good and Excellent *Prince* to fall a Sacrifice by the Mercileſs Hands of a Bloody Aſſaſſin, or being over-powered by his own Rebellious Subjects, to be more pompouſly Murdered under the pretence

tence of Juſtice; of which we have had a ſad, and never to be forgotten Inſtance, in our own Nation. But then this hath been permitted, when the ſins of a Nation have been extream, and called aloud for Puniſhment; when God hath been long and highly provoked to give up a People to Deſtruction, who have filled up the meaſure of their Iniquities, then hath he ſometimes ſuffered ſuch inhumane Barbarities to take place. But ordinarily it is otherwiſe, and by ſome ſecret inviſible means God doth either infatuate the Counſels, and confound the Devices, or elſe by ſome fortunate accident ſeaſonably diſcover the horrid Conſpiracies of his own and the Kings Enemies. *A Bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter.*

Of the truth of all that I have now ſaid, concerning God's wonderful Care and Providence over Soveraign Kings and Princes, we cannot reaſonably deſire, we cannot eaſily meet with a more Illuſtrious Inſtance, than his *Majeſty* that now is, whom God long preſerve. A Prince, for whoſe ſafety and protection Heaven hath all along ſo ſignally intereſted it ſelf, and ſo miraculouſly defended him, in ſpite of all the reſtleſs attempts of his and ours, either open or ſecret Adverſaries, that I cannot but wonder, if no other Argument could prevail

vail with theſe Sons of *Belial* to deſiſt from ſuch Helliſh Enterpriſes; yet that they ſhould not at laſt be tyred with Plotting againſt him to no purpoſe; that they ſhould not deſpair of doing him any hurt, for whoſe Defence and Deliverance God Almighty hath ſo frequently and publickly appeared. This betrays the Folly, as well as the Wickedneſs, of all thoſe who are ingaged in ſuch Caballings and Plottings, that they vye Power with God himſelf, and reſolve to deſtroy him, whom by ſuch a ſeries of miraculous Providences God hath ſhewn himſelf reſolved to ſave and protect.

Alas! they are not only the Guards whom they muſt ſeize upon and maſter. In vain are all their Meetings and Conſultations about the feaſibleneſs of ſuch a Deſign; unleſs they can find out a way to eſcape God's knowledge, or could be too hard for the Almighty, who hath undertaken to guard and ſecure our King, and will ſee that no Weapon formed againſt him ſhall proſper.

Was it not by God's wonderful Providence that he was preſerved from the Fury and Rage of thoſe, who embrued their Savage hands in his Fathers Sacred Blood? Was it not the ſame good Providence that continually compaſſed him, as with a Shield, when his own Subjects in Arms againſt him ſought his Death and Deſtruction? Was it not the

the ſame Providence that for a long time hid and concealed him from the moſt diligent ſearch of *Blood-thirſty Rebels*, (though ſo many Conſcious, yet none tempted by great Rewards and more powerful Fears to betray him) and at laſt, after a miraculous manner, provided an eſcape for him, and through innumerable dangers, conveighed hime ſafe to a *ſtrange Land*? Was it not the ſame God who defended and ſupported him during a *long* and moſt *unjuſt Baniſhment*, and at length by his own *right Hand*, and *outſtretched Arm*, brought him ſafe again to his *People*, and glorioufly reſtored him to his *three Kingdoms*? Hath he not ſince been graciouſly pleaſed in time to diſcover all the evil Deſigns of *Wicked men* againſt his *Perſon* and *Government*, or hath prevented thoſe which were never diſcovered? Hath he not ſaved him from the *Popiſh Plot*? And are we not this preſent day met together to bleſs God for his deliverance from a *Fanatick one*? And after all, have we not vaſt Reaſon from ſuch large Experience of God's *infinite kindneſs* towards our moſt *Gracious Soveraign*, and in him to us his *People*, yet to hope that he will ſtill preſerve him, and continue his Life amongſt us, to be every day a greater Bleſſing to theſe Kingdoms.

Give me leave therefore in this Caſe to apply the Words of the *Pſalmiſt* in the beginning of the Second *Pſalm*, *Why do* the Papiſts *rage*, and the Fanaticks *imagine a vain thing*? What madneſs is this, that thus poſſeſſes them to unite and aſſociate together? The heads of the ſeveral Parties and Factions *ſet themſelves, and take Counſel together againſt the Lord, and againſt his anointed King, ſaying, Let us break their Bands aſunder, and caſt away their cords from us.* Let us not be tyed up any longer by that ſlaviſh Principle of Obedience to Authority for Conſcience ſake, but rather like free born People throw off the Yoke which the King and his Miniſters would impoſe upon us. *He that ſitteth in the Heavens ſhall laugh, the Lord ſhall have them in deriſion.* The Almighty Soveraign, by whoſe Commiſſion and Authority our King Reigns, ſhall deſpiſe all theſe fooliſh Attempts, and will expoſe theſe preſumptuous Rebels to the Scorn and Contempt of every man. *Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.* Even then when they think they have effected their Deſign, and made all ſure, God ſhall ſuddenly diſappoint and confound them, ſo that all men ſhall obſerve the tokens of the Divine Vengeance againſt them. *Yet have I ſet my King upon my Ho-*

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ly Hill of Sion. See how madly they have Plotted againſt themſelves: For our *King* and his *Government* is not only yet preſerved, but we hope *Strengthened* and *Eſtabliſhed* by their impious Conſpiracy againſt it.

But more particularly, we are now aſſembled to make due acknowledgments of God's *wonderful Providence* and *Mercy*, in Diſcovering and Defeating the late *Treaſonable Conſpiracy* againſt his Sacred Majeſties *Perſon* and *Government*. In ſpeaking of which, I ſhall firſt of all briefly ſet before you the *Horridneſs* of the *Conſpiracy* it ſelf; then the *Greatneſs* of the *Deliverance* we now bleſs God for; and laſtly, add ſome few plain Advices ſuitable to this occaſion.

I. The *Horridneſs* of this late *Conſpiracy* will ſufficiently appear, if we conſider only theſe three things.

1. The Actors or Perſons ingaged in it.
2. The Motives from which they acted.
3. The Miſchiefs that would inevitably have followed, had not God's Providence made timely Diſcovery of it; and under theſe heads I ſhall only hint at ſome few things.

1. As to the Perſons that were ingaged in this Plot, they may be conſidered under ſeveral Circumſtances, which do all highly aggravate their Crime and Guilt: As that they were Proteſtants; nay, the moſt *Zealous Proteſtants*, who would hardly allow any others to be ſuch beſides themſelves. Hence on all occaſions they would appear moſt *vigorous* and *active* for the *Proſecution* and *Suppreſſion* of *Papiſts*, and counted all that were not ſo fierce and violent as themſelves, to be *Popiſhly affected*, and ready upon any turn of the times to leave their Religion. All this Zeal againſt the *Papiſts*, they profeſſed to proceed from a juſt Hatred of their Diſloyal Principles, which were inconſiſtent with the *Civil-Government*, and dangerous to the *Monarchy*, and the *Kings Perſon*; as if they had a mind to ſave the Government from the Papiſts, only that themſelves might have the Honour of Subverting it. They liked the thing well enough, it was a glorious work, but only they did not approve of the Inſtruments. And if theſe muſt be called Proteſtants, who can joyn in ſuch Villanous Deſigns, I ſhall only ſay, that then I know ſome Proteſtants, who are every jot as bad, and as little to be truſted as any Papiſts.

We indeed of the *Church* of *England*, for this one thing, were not a little beholden to theſe *Conſpirators*, *viz.* That they were ſo careful to diſtinguiſh themſelves from us, and were for a finer and purer Communion than that Eſtabliſhed by Law. A Proteſtant is a word at large, and may ſignifie any thing, and comprehends all that are not Papiſts, whatever they are for. But the *Doctrine* and *Diſcipline* of the *Church* of *England*, we all know what it is; it is *Stated* and *Defined*, and we are ſure that it condemns all *Diſloyal*, *Seditious Practices*, on any pretence whatever: And therefore they who were ingaged in this *Wicked Conſpiracy*, however ſome of them might ſometimes be ſeen in our Churches, yet they were forced to find fault with our Eſtabliſhment, to decry our Biſhops and Miniſters, and weaken their Authority, to endeavour by all means to prejudice the People againſt our *Church*, and to leſſen its Intereſt, which they knew ſtood in the way of their Deſigns.

And have not theſe Men now bravely provided for the Credit and Honour of the Proteſtant Religion? Had theſe great haters of Popery gone to School to the *Jeſuits*, could they poſſibly have been taught a more compendious way to ſerve and

and promote Popery, than that very way which they took to keep it out?

But beſides this Conſideration of their Religion, we ſhall find the perſons concerned in this late *Treaſon*, under as great Obligations to have lived quietly under the preſent *Government*, as could poſſibly be laid upon Men. Some of them were actually in the late *Rebellion*, and had hitherto enjoyed the benefit of his Majeſties Gracious Act of *Indemnity*, owing their Lives and Fortunes to his Majeſties unparallel'd Clemency: Of whom it may be truly ſaid, what St. *Peter* ſaith of ſome in his days, 2 *Epiſt.* 2. 22. *It is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the ſow that was waſhed to her wallowing in the mire.* So hard a matter is it to cure one bewitched with the Principles of Rebellion, that after above twenty years he ſhall return to his old trade as bare-facedly, as if we had never heard of his former pranks.

Many of them were Perſons, who, beſides his Majeſties pardon, had partaken largely of his *Royal Grace* and *Favour*, been advanced by him to *great Honour* and *Dignity*, been intruſted in places of great Power and Eminency; and after they had raiſed

raiſed their Families, and gotten great Eſtates by his Majeſties Bounty, then lifted up their Heels againſt him; to whom the King may well ſay, what our Bleſſed Lord did to the *Jews*, St. *John* 10. 32. when they took up Stones to caſt at him; *for which of thoſe many good works I have done for you, do you now deſign and contrive this miſchief againſt me?*

Others there were that were ingaged out of Diſcontent, becauſe they had not all they had a mind unto, becauſe they were not employed in the publick, proportionably according to the opinion they had conceived of their own worth and uſefulneſs to the King and Nation, or becauſe they did not now appear in ſo high a Station as they had done formerly.

Add to this his Majeſties wonderful Lenity and Indulgence towards all ſorts of Diſſenters, the freſh memory of our late Troubles and Confuſions, and the direful Conſequences of them, the caſineſs of our preſent Government under his moſt Gracious Majeſty, who adheres ſo cloſe to his Laws, and hath given us all poſſible aſſurance that he will always do ſo, that great Plenty and Peace we have for ſo long time enjoyed, excepting

ting only the disturbance which our own intestine Divisions and Commotions have raised, the little prospect any could have of bettering his Condition by such a Revolution as was designed, and we must conclude that never any men had less reason or provocation to enter into a Conspiracy against the Government, than those Persons who were actually ingaged in this late Treason.

2. Consider the Motives from which they acted, where I do not mean the true and real ones, which did indeed sway with them, and were different according to their several Ranks and Qualities, (some of which I have already mentioned) but the pretended ones which they made shew of, to gain a Party, and to fasten the People to them; and it would not be very difficult to guess what these were, had we never heard of them. To be sure the Good and Interest of the People, Care of their Liberties and Properties, and the Defence of the true Religion against Popery.

Fear of Popery, and Arbitrary Government, and evil Counsellors, once in the memory of very many here present, made this Nation run mad, and set us all together by the Ears, cost an

an infinite Treaſure, the Lives of many thouſand *Engliſh-men*, and which was more to be valued of that Excellent Martyr King *Charles* the Firſt. And what was the Concluſion of all, but inſtead of Liberty, enſlaving the Nation to a Military Power; inſtead of Property, Plunder, Sacriledge, and Sequeſtration, and the ſetting up freakiſh Enthuſiaſm inſtead of True Rational Religion?

And may it not yet without offence be ſaid, that Men were juſt playing the ſame Game over again? The ſame Fears and Jealouſies were ſtarted, and induſtriouſly propagated amongſt the People; the Government, by a number of impudent Libels, that every where ſwarmed and were expoſed to every ones view, publickly traduced and defamed; all ill Reports of the Kings Miniſters, of the Clergy, and all Loyal perſons ſtudiouſly ſpread amongſt the People, and handed from one to another; every miſcarriage heightned and aggravated, all Faults and Misfortunes laid at the Kings door; every thing that was done or ordered miſ-conſtrued and miſ-interpreted; the Church of *England* repreſented as daily approaching nigher to that of *Rome*; and Mens minds were ſo generally poſſeſſed with ſuch ſad Prognoſticks, of ſtrange and diſmal Evils juſt coming upon us, that even ſome honeſt Perſons

were almoſt frighted out of their Wits and Allegiance, and could not ſuſpect any harm in them, who talked ſo ſpeciouſly of Reformation of Abuſes, and ſecuring of Religion, and defending the Kings Perſon: all which, as now plainly appears, was deſigned only to prepare the People for the contrived Inſurrection and Rebellion.

Now of all Rebels they are certainly the worſt, that are ſuch out of Conſcience; and no ſuch deſperate Villains as thoſe, who think to pleaſe God by Murders and Maſſacres. Other wicked men may be often checked, are ſometimes reſtrained by their Conſciences, and dread of a future Judgment: but what Evil ſhall they ever boggle at, who commit ſuch groſs Wickedneſs out of compliance with their Conſciences, out of Obedience to God, and expect to be rewarded for it in another World? And is it poſſible by any thing we can do to bring greater diſhonour to, or more effectually to prejudice Rulers and Governours againſt Religion, than by pretending it to patronize and countenance Faction and Rebellion? If this were the true Genius of Religion, to make men Unpeaceable, Turbulent, Seditious, and Mutinous, it would then become the great Intereſt of Princes to guard themſelves againſt it, as the very Peſt of Humane Society, and dangerous to the

the Civil-Government; but thanks be to God, this is not the temper of our Chriſtianity. Our Saviours Religion begets in Men the moſt Gentle and Meek, Patient and Governable Spirits, and is ſo far from being inconſiſtent with Loyalty to our Prince, that it is the greateſt tye and obligation to it in the World; and there is no one can throw off his *Allegiance* towards his *Earthly Soveraign*, but at the ſame time he renounces all *Duty* and *Conſcience* towards God. That Religion therefore, of which *Loyalty* is not a very conſiderable part, is not of our Saviours, but of our own making; and when it diſpoſeth Men to ſuch *Outrages* and *publick Miſchiefs*, it is worſe than no Religion at all.

3. Conſider what had followed, had God permitted this *Horrid Conſpiracy* to have taken effect. What certainly had followed God only knows; but we cannot think any other thing, but *miſerable Confuſion*, and the *Deſtruction* of us all. For what a *Bloody Tragedy* muſt preſently have begun, as ſoon as the ſurprizing news of the *Murder* of the *King* and his only *Brother*, had arrived to this *Great* and *populous City:* When the Streets ſhould have been preſently ſtained with the Blood of our Magiſtrates, and Miniſters, and Loyal Citizens, and all thoſe who were not likely to have proved for their turn.

Where this would have ended, the Conſpirators themſelves could not poſſibly have divined, nor would it have been in their Power, who ſet the multitude on work, to have put a ſtop to them, ſaying, *Thus far ye ſhall go, and no further.* Thoſe Murders, and Maſſacres, and Rapines, and Devaſtations might have followed, which even the Plotters themſelves never intended, but knew not how to prevent, having raiſed a Devil that was paſt their Power and Skill to lay; and there is nothing in the World ſo Cruel, ſo Outragious, ſo Barbarous, as an Armed incenſed Rabble, which is like the Sea breaking in, the force of which is not to be reſiſted. Nay, this might have ended in the deſtruction of the very Heads of the Plot themſelves, who could not promiſe themſelves Security. But this brings me to the Second thing I propounded to ſpeak of, *viz.*

II. The greatneſs of the Deliverance we are now to bleſs God for. To his Gracious Providence ſeaſonably diſcovering this Traiterous Conſpiracy, we do owe the Preſervation of his Majeſties Life, which is dearer to us than our own, together with the Life of his Royal Brother, and the continuance of this preſent Government, which hath ſo long made the People of *England* the happieſt

pieſt and moſt envied People in the World. To the ſame Mercy many of us owe our own Lives; for who knows in ſuch a day who had paſſed for *Papiſts*, or whom they would have accounted ill affected Perſons? By this means all true and deſirable Liberty is continued to us, whilſt we dwell ſafely, every man under his own Vine and Fig-tree: the publick Laws, which beſt maintain our Property, have ſtill their due force, and which to be ſure ought not to be forgotten, eſpecially in this place, our pure Religion and Church is yet continued to us. Our Orthodox Miniſters are not driven into Corners, nor our excellent Prayers and Liturgy thruſt out of the Church, to make room for Extemporary Effuſions, nor every one left at Liberty to ſerve God when, and where, and how he pleaſeth. What grateful Acknowledgments do ſo great a Mercy and Deliverance require from us all; and by our thankfulneſs this day for theſe great and invaluable Bleſſings, who knows but we may prevail with God, and oblige him ſtill to preſerve them to us, and to ſucceeding Generations?

3. I ſhall only in the laſt Place add ſome few Advices proper for this occaſion, and ſhall mention theſe four.

1. Let us from this Conſpiracy, by obſerving the riſe and progreſs of it, the Methods by which

which it was carried on, and the Perſons that were ingaged in it, make this Rule to our ſelves, Alwaies to ſuſpect thoſe, who clamour for Reformation of publick Abuſes, and Defence of the true Religion, and yet are ſcandalouſly Wicked and Flagitious in their Lives and Manners. It cannot but be obſerved almoſt by every Man, that many of the Heads of this late Conſpiracy, were Perſons infamous throughout the whole Nation, for their Immoralities and Debaucheries, notorious Whoremaſters, Adulterers, Drunkards, Murderers, Swearers, and what not? Now what a fulſome thing is it, and to be abhorred of all honeſt Men, to hear ſuch Perſons as theſe ſet up for the great *Patriots* of their Country, and the Aſſertors of the Peoples Rights, and Conſervators of their Liberties, and Religion? Are Men of ſuch Atheiſtical Principles, and Proſtituted Conſciences, fit to be truſted either with Religion, or our Liberties? Or can we deſire any greater Argument, that they are moved by ſome other Deſign, which they mask under ſuch plauſible pretences? The Caſe of ſecuring the *Proteſtant Religion* with ſuch Men is a meer Story, to ſham and delude the Ignorant and Unwary. Such matter not what Religion prevails, ſo they can but gain their Secular, Ambitious, Covetous, or Revengeful ends. Now this is ſo palpable a Cheat, ſo thin a Diſguiſe,

guiſe, that methinks the meaneſt Perſon may eaſily ſee through it.

2. Let us all have a great care of entertaining any ill Opinions or Conceits of our Governours. For this is the firſt foundation of all Sedition or Rebellion. We muſt not nouriſh or give way to any diſcontents, nor readily give ear to any Factious reports that tend to the diſgrace of the Government, or the diſparagement of the Publick Miniſters, or that detract from their Reputation and Eſteem, who are ſet in high place of Power and Authority. Tho' it were really ſo, that we were oppreſſed or treated harſhly by them, yet we are not to give vent to our Paſſion, in indecent railing or inveighing againſt them, called in Scripture *Blaſpheming* or *ſpeaking evil of Dignities*, *Is it fit*, ſaith *Elihu* to *Job*, *to ſay to a King, thou art wicked, and to Princes, ye are ungodly.*

It is to be feared we in this City have much to anſwer for our immoderate Taxing and laviſh Cenſuring the actions of our Governours, and aſperſing our Superiours with Scandalous Imputations; for I doubt not but men may be in this Plot, and have a great hand in this Conſpiracy, tho' they never met at any of the Conſults, nor had any particular part to act in it, nor knew any thing of killing the King, or of the Inſurrection intended, but yet by doing and ſaying

ſaying of thoſe things which manifeſtly tend to the weakning and diſenabliug the Government, and prejudicing the People againſt it, they may by this means have been highly inſtrumental in carrying on this wicked Deſign, for our Deliverance from which we now bleſs Almighty God.

There may be, I ſay, not a few amongſt us, that might never be particularly acquainted with this deſign, yet hoped much that there was one going on, and that ſome body at ſome time or other would dare to appear for the liberty of the Subject and Conſcience, and whenever they did, they might be ſure of their good wiſhes and prayers: who would have been more than tolerably content, if all that was deſigned had taken Effect. Theſe are the men that are watching for, and picking up all the ſtories that may diſturb and diſquiet the Nation, that have ſo much pity for theſe Conſpirators, that they have hardly any for the King; who tho' they dare not publickly ſay it, yet ſliely ſuſpect the truth of this Plot, would fain iamagine a trick in it, and that it is all an invention of the Court to take away honeſt mens lives; who could heartily wiſh that *Vienna* had been much nigher, and were very ſorry to hear that the *Turk* was likely to go home again, without making ſome greater fright, ſome jumble and alteration in our Affairs. Theſe men are

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very far gone, and in next diſpoſition towards Rebellion.

Men do not become Traitors and Rebels in an inſtant, but firſt they begin with murmuring and complaining, then unmannerly talking of their Superiours, at length plain accuſing their Proceedings, till by ſuch undutiful Practices they become Conſcious to themſelves, that they have offended the Government at ſo great a rate, as that they cannot be ſafe under it, and then in their own defence they think of deſtroying it.

3. Let us all be warned to have a great care of reading Factious Seditious Libels, or of imbibing Antimonarchical Principles, many of which have ſtrangely prevailed theſe laſt years amongſt us, as that the *Supream Power* is always in the People, in the *King* only in Truſt; And that the People may reſume that Power whenever they Pleaſe, and call their *King* to an account for his *Execution* of it; that here in *England* the *Soveraignty* is not by *Law* compleatly and abſolutely in the *King*; That he is but one of the three Eſtates of the *Kingdom*: And eſpecially one very ill *Antichriſtian Principle*, which hath done an infinite deal of Miſchief amongſt us, and perhaps hath brought more into this Plot than any one thing elſe, I mean, that it is lawful in ſome Caſes by *Force* and *Violence* to reſiſt the *Supreme Authority*, eſpecially in defence of the True

Religion, particularly if the *King*, or those Commissionated by him, use illegal Force to bring in another Religion, or to Persecute the Professors of the True Religion. All such Principles as these, and many more might be named, are directly fitted and calculated for such a Conspiracy, and Association as this lately discovered amongst us. Let us all have a care therefore of the books, wherein such poysonous Doctrines are taught, or of the Company of those who profess to believe them, lest before we are aware they insinuate themselves into us, and so betray us into infinite mischiefs.

4. And lastly, What a fit opportunity is this for all those that are Honest and Sincere amongst the Dissenters, to lay aside their *Prejudices* and little *Singularities*, and *Affectations*, and as one man to unite with the *Church*? And this would be the greatest means to preserve the *Civil State* in peace; for as long as there remain these *Divisions* in *Religion*, these several *Sects* and *Parties* amongst us, we shall always be in danger of *Plots* and *Conspiracies* against the *Government*. These *Parties* will be always matter for *Ambitious*, *Discontented Persons* to work upon, and to sow the Seeds of *Sedition* and *Rebellion* amongst them. All the *Malecontents* in the *Kingdom* fly to these *Dissenters*, and to the *Separate Meetings* for refuge, and there herd and shelter themselves.

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This therefore is the time for thoſe amongſt them, who heartily love the *King* and their *Country* (as many of them profeſs to do) publickly to diſclaim and declare their utter Deteſtation of all ſuch *Principles* and *Practices*, which have given occaſion and encouragement to theſe late *Horrid Conſpiracies* againſt the *Kings Perſon* and *Government*; with Sorrow to acknowledge how much they have been abuſed and deceived by the plauſible pretences of *Wicked Men*; to become aſhamed and weary of *Schiſm* and *Fanaticiſm*, ſince by this late Diſcovery they cannot but plainly ſee whither it tends, how troubleſome and dangerous it is to the *Publick Peace*, what a Bloody Devilliſh Spirit it poſſeſſes men with al; laſtly, as an Evidence of their ſincerity in all this, to return into the Boſom of the *Church*.

This indeed would be a moſt happy Fruit of this *Conſpiracy*, if all men would now be perſwaded, how much it is their Intereſt and Security to unite in the Publick and Legal Eſtabliſhment, which under God can be the only probable way of preſerving the Peace, Happineſs, and Religion of our Nation.

The Lord grant that we may all in this our day mind the things that belong to our Peace, before they are hid from our Eyes.

FINIS.